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1871.

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THE CLASS AND HOME-LESSON BOOK

OF

NEW TESTAMENT HISTORY.

CHAPTER I.

JUDEA UNDER THE PERSIAN EMPIRE.

I.—NEHEMIAH THE REFORMER.

1.—THE re-establishment of the Jews in their native land after the Captivity, and the re-building of the Temple and the walls of Jerusalem were completed by Nehemiah.

2.—He was assisted in his great work of reconstructing the nationality of the Jewish people by Ezra, a priest and scribe.

3.—How great an effect the Captivity had exercised in destroying their nationality may be gathered from the fact that at the return most of the Jews could speak and understand the language of the Chaldeans, their oppressors, better than their own.

4.—They knew little of the Five Books of Moses, or "The Law," and the rest of the Old Testament, or "The Prophets," and few except the priests could read the Hebrew characters in which they were written.

5.—It was necessary, therefore, that the people should receive instruction in the Law and the rest of the Scriptures of the Old Testament, and to this end Nehemiah ordered synagogues to be built.

6.—These were buildings in which the people assembled to hear the Law and the Prophets read and explained. One was built in every town and village throughout the land.

ording to the law delivered through Moses.—Nehemiah took this and other wise steps in carrying out the service of God in its early form and in the country of the Jews.

0.—One of his last acts led to the irreparable widening of the gulf of enmity and hatred that existed between the Jews and the Samaritans.

1.—This was the expulsion of Manasseh of Eliashib, the high priest, from Jerusalem, for marrying the daughter of Sanballat the one of the leading men in Samaria.

2.—This marriage had been contracted in violation of Nehemiah's orders that no intermarriages should take place between the Jews and surrounding nations.

3.—Subsequently, when Artaxerxes was king of Persia, Sanballat obtained permission from the latter to build a temple at Shechem, near Samaria.

4.—Of this temple Manasseh was made the high priest, and the Samaritans soon forsook their idols.

B.C. 433. His return to Jerusalem and Reformation of abuses.

B.C. 420 (about). Building of Temple on Mount Gerizim.

II.—THE JEWS UNDER THE HIGH PRIESTS.

17.—The efforts of Nehemiah and Ezra, seconded by the exertions of the people, who had been humbled and led back to God by their long captivity in Babylon, proved successful in bringing about the re-establishment of the Jews as a nation.

18.—It is true that they were no longer an independent nation; but, although Judea was in reality a dependency of the Persian Empire, the high priests were permitted to exercise uncontrolled authority in all matters of religion.

19.—The administration of the civil authority was also entrusted to the high priests, who held office at the pleasure of the satraps or governors of Syria, to which Persian province Judea was attached.

20.—After the death of Nehemiah, who held his commission as *Tirshatha* or governor of Judea direct from Artaxerxes, King of Persia, the Persian monarchs made no more governors of the country by direct appointment.

21.—It was thought sufficient, as it has been said, to make the governors of Syria supreme in Judea, the high priests acting as their lieutenants in civil matters.

22.—That the high priests held office at the pleasure of the Syrian satraps is shown by the following story.

23.—Eliashib, the high priest in the time of Nehemiah, was succeeded by his son Joiada, who was succeeded in his turn by his son Johanan.

24.—This Johanan was a brother of Manasseh, who had married a daughter of Sanballat and become high priest of the Samaritan temple on Mount Gerizim.

25.—After performing the functions of high priest for many years, Johanan gave offence to Bagoses, who was then satrap of Syria.

26.—This led to his deposition by Bagoses, and the appointment of Jeshua, his younger brother, as high priest.

29.—The end of the Persian empire was
g. Alexander the Great, the King of
d been destined by God to overthrow
his career of victory.

30.—Johanan, who had been permitted
ntinue his functions as high priest aft
shua, was dead, and his son Jaddua
his stead.

31.—While besieging Tyre, Alexander
e Jews to send men to his assistance ;
sed to act as his ally.

32.—So, as soon as Tyre had fallen, Alexander
is march against Jerusalem, intending
ews for their refusal to assist him.

33.—When he had nearly reached the
holy City, Jaddua, being prompted by God,
went out to meet him at the head of
riests and Levites dressed in their white
robes.

34.—On meeting Jaddua, Alexander
ad appeared to him in his robes as high
king of Macedonia, and had invited him to

38.—In addition to this he promised that no tribute should be exacted of the Jews in every seventh or sabbatical year, in which the land had rest and the people neither sowed nor reaped.

39.—From Judea Alexander marched into Egypt and conquered it, and in the following year defeated Darius Codomannus the Persian King at Arbela, and thus brought the Persian empire to an end.

40.—So Judea passed from the rule of the Persians under that of the Greeks, and remained a Grecian province, strictly speaking, until the end of the short reign of Alexander the Great and the division of his territories among four of his generals.

41.—Judea then fell to the share of Ptolemy, afterwards called Soter (*só-teer*), who also had Egypt, Arabia, Cœle-Syria, and Palestine, or the country north of Judea.

42.—This king fixed his capital at Alexandria, a city founded by Alexander, and assumed the title of King of Egypt.

DATES TO BE REMEMBERED.

B.C. 335. Alexander the Great enters Asia.

B.C. 332. He enters Jerusalem peacefully with his troops.

B.C. 331. Battle of Arbela and end of Persian Empire.

B.C. 330. Commencement of the Macedonian or Grecian Empire.

B.C. 323. The death of Alexander the Great and the division of his territories among his generals.

CHAPTER II.

JUDEA UNDER THE SUCCESSORS OF ALEXANDER.

I.—THE JEWS UNDER THE KINGS OF EGYPT.

43.—Although the Macedonian or Grecian empire is considered to have existed as pre-eminent in the world until its absorption by the Roman Empire, it must be remembered that it did not exist long as an entire empire under the rule of one monarch.

44.—The great empire of Alexander the Great was broken up at his death into four divisions, forming separate kingdoms which owed their origin indeed to Greece.

In treating of Judea during the continuance of the Macedonian Empire we shall find that there are two periods in its history to be noticed.

It fell at first under the dominion of the king of Egypt, and secondly under the rule of the kings of Macedonia.

With the remaining two divisions of the Macedonian Empire it had little or nothing to do.

Lastly, we have to consider the gallant struggle of the Jews for their independence under the Maccabees, and the ultimate reduction of Judea by the Roman general Pompey.

Ptolemy Soter seems to have done little with regard to Judea until three years, or nearly so, after his accession to power, when he marched to Jerusalem.

Having entered the city on the Sabbath day with a large body of troops, under pretence of offering sacrifices to God, he occupied it with his soldiers and made the inhabitants captives.

He did not abuse his easy victory, but confirmed the privileges that Alexander had granted to them, and accepted of their submission to him.

He also recognized, or perhaps compelled, the

andria, and by his orders the five books of Moses were translated into Greek by seventy-two Jewish elders.

57.—Subsequently, the remaining books of the Old Testament were translated in the time of Antiochus Epiphanes, and the whole forms the Greek version of the Scriptures called the Septuagint.

58.—This name was given to it from the Latin numeral, meaning “seventy,” this being in round numbers the number of elders engaged in the first instance on the translation of the five books of Moses.

59.—Ptolemy Philadelphus was in many ways a benefactor of the Jews, and made many valuable presents to the Temple at Jerusalem.

60.—In the time of the third Ptolemy, surnamed Euergetes, there were frequent wars between the kings of Egypt and Syria, and the Jews suffered greatly from both sides.

61.—Under Ptolemy Philopater a grievous persecution arose against the Jews throughout his dominions.

62.—For his successes against Antiochus the Great, this monarch caused sacrifices to be offered up to God in the Temple, and at the time of the offering sought to make his way into the sanctuary and most holy place.

63.—He was only prevented from entering by the dispensation of God, who caused a sudden terror and loss of understanding to fall on him as he was passing from the inner court into the Temple.

64.—When he recovered he deprived the Jews of all the privileges they had enjoyed from the time of Alexander the Great, and compelled them to offer sacrifice to the false gods of the Greeks.

65.—This by far the greater part of the Jews refused to do, and in his rage the king determined to destroy the whole Jewish nation.

66.—Accordingly, he exposed all the Jews in Alexandria to be trampled to death by elephants infuriated with wine and the smoke of incense.

67.—But God preserved them from the danger that *threatened them* and turned the fury of the elephants

... of Egypt, and as the Jews
... they sought the protection of Anti

DATES TO BE REMEMBERED

B.C. 320. Ptolemy Soter takes possession

B.C. 283. The great library of Alexandri

B.C. 277. The "Septuagint" or Greek v
... testament commenced.

B.C. 205. Judea becomes a province of Sy

II.—THE JEWS UNDER THE KINGS

70.—Antiochus the Great of Syria wa
benefactor of the Jews as Ptolemy P.
tolemy Soter of Egypt had been.

71.—He added to their privileges,
... to settle in Mesopotamia and in As
... they did him good service as soldiers.

72.—He was succeeded by his son Sele
... and in his time commenced the troub
... under the kings of Syria.

73.—Seleucus Philopator had made S
... the tribe of Benjamin, governor of th

77.—But as Heliodorus was entering the temple a vision of a horse with a terrible rider thereon appeared to him, and he was struck down to the earth and smitten with blindness.

78.—Having been restored to sight by the prayers of Onias, he returned, and told his strange story to Apollonius and Seleucus, and no further attempt was made at that time to plunder the Temple.

79.—The good Onias had an unprincipled brother, Jason by name, and when Antiochus Epiphanes succeeded to the throne of Syria, Jason procured the banishment of Onias to Antioch, and his own installation at Jerusalem as high priest.

80.—In this capacity he sought to persuade the Jews to forsake God and their religion, and introduced, as far as he could, the customs and manners of the Greeks.

81.—Treachery is always repaid with treachery, and by bribery Menelaus, the brother of Simon, contrived to obtain the high priesthood, and drove Jason from Jerusalem.

82.—To this crime he soon added robbery and murder. Having procured money for his pleasures by taking golden vessels from the Temple, he went to Antioch.

83.—There he was sought out by Onias, and reproved for his wickedness, and being stung by the just reproaches of this just man, he persuaded Andronicus, the governor of Antioch, to have him put to death.

84.—For this unjust act Andronicus was put to death by Antiochus, and Menelaus summoned to court for not paying the money he had promised the king for granting him the priesthood.

85.—He went, leaving his brother Lysimachus in Jerusalem as his deputy. This man, having caused an insurrection in the city by sacrilege and robbing the Temple, was killed by the mob.

86.—By bribery Menelaus procured friends, and not only contrived to make himself right with Antiochus, but to procure the death of the Jews who had been sent to the king to lodge an accusation against him.

87.—After this he returned to Jerusalem, but a false report having been spread of the death of Antiochus,

also robbed the Temple of all its treasures pointed out to him by Menelaus.

90.—Thus Jason, who had brought his fellow-countrymen, gained nothing at Jerusalem; but, after wandering for another year, died an exile in Greece.

91.—Antiochus did even worse than Jason. In his fearful impiety, he assumed the name of Epiphanes, or "The Illustrious God."

92.—To pollute the Temple as far as possible, he offered a sow—a beast that was unclean—an especial object of abhorrence to the Jews.

93.—And, not content with this, he came about two years after, to perpetrate a second outrage. He besieged the city, and built a citadel, in which he garrisoned a force of soldiers, to keep a watch on the inhabitants.

94.—He further satiated his furious passions against the Jews by setting up an image of Jupiter in the Temple, which he called the Temple of Antioch.

95.—And he forbade the Jews to

III.—THE MACCABEES.

98.—As God in olden times had raised up men of might to avenge his people on those he had permitted to oppress them for their sins, so did he also in the time of their suffering at the hands of Antiochus.

99.—In the city of Modin dwelt a priest named Mattathias, a priest of the course of Jehoiarib or Joarib, who had five sons—Joannan, Simon, Judas, afterwards called Maccabeus, Eleazar, and Jonathan.

100.—Although he was of a great age he was a man of undaunted courage, and when the commissioner of Antiochus came to Modin to compel the inhabitants to do sacrifice to idols, he boldly refused.

101.—And more than this; for, seeing a craven Jew complying with their demands, he struck him down dead on the spot.

102.—Then, turning on the king's commissioner, he killed him too, and having overturned the altar called on all who were zealous for God and his worship to follow him to the mountains.

103.—There he and his sons were joined by the As-sideans, a sect of Jews that adhered strictly to the law of Moses, and many others.

104.—And issuing from their strongholds in the hill country, they punished the recreant Jews and killed many of the Greeks and Syrians, who held Judea.

105.—Two years had barely elapsed from the time of his quitting Modin than the aged Mattathias died.

106.—On his death-bed he formally appointed his sons as the leaders of the Jews, designating Judas as their captain for his courage, and Simon as their counsellor and father for his wisdom.

107.—Judas was cheerfully accepted by the Jews as their leader, and from the initials of the motto on his standard, "*Mi Camo Ka Baelin Jehovah*," or "Who is like unto thee among the Gods, O Lord?" the word Maccabi was formed.

108.—From this Judas was called Maccabeus, and his followers who fought under him were called Maccabees.

THE END OF THE MATTER

[illegible]

119.—He also made new holy vessels, and dedicated the Temple once more to the worship of God, with great solemnity, ordering the renewal of the dedication to be celebrated yearly by a feast.

120.—The chief annoyance that now remained to the Jews arose from the castle and garrison of Antiochus, established on Mount Acra, over against the Temple.

121.—As a counter work against this, and for the defence and security of Jerusalem, Judas fortified Mount Zion with walls and towers.

122.—After this, the surrounding nations, displeased at the restoration of the Temple, attacked the Jews, on which Judas defeated in detail the Edomites, the people of Bean, and the Ammonites.

123.—At the entreaty of the people of Galilee, who were threatened with an attack from Tyre and Ptolemais, Judas sent Simon his brother to help them.

124.—Judas himself marched into Gilead, from which he had driven the Syrians by his first victory over Lysias, but which had been re-occupied by them.

125.—Both brothers were successful in their expeditions, but the garrison that had been left to defend Jerusalem, having quitted the city, contrary to orders, to give battle to Gorgias, were defeated.

126.—This reverse, however, was speedily retrieved by Judas, who took Hebron, and marched through Philistia and Samaria, bringing all the Jews whom he found in outlying countries into Judea for protection.

127.—Antiochus, in the meantime, had gone to rob the temple of Diana, at Elymaïs, in Persia, but had suffered defeat at the hands of the inhabitants, who took up arms to oppose him.

128.—This disaster, and the defeat of his armies by the Jews, he took so much to heart that he died of grief, attributing his troubled end to his persecution of the Jews. He was succeeded by his son Antiochus Eupator.

129.—The garrison of the Syrian citadel on Mount Acra having been from the first a sore annoyance to the Jews, Judas determined to besiege the castle.

130.—The king, on hearing this, marched in haste to

of the garrison, with a large army of infantry, and war chariots, and several elephants.

Judas made a fierce attack on the army of Antiochus, and slew nearly 5,000 of the enemy; but their numbers were so great that prudence compelled him to retreat from Jerusalem.

In this battle, Eleazar, a brother of Judas, perished. Thinking that the king was on a large elephant, with handsome trappings, he fought his way to it. When he had reached it, he crept under it, and thrust his spear into its heart. The unwieldy beast fell on the brave, devoted Jew, and crushed him to death.

Then the army of Antiochus Eupator laid siege to Jerusalem, and the Jews were reduced to great distress through want of food.

When they were on the point of surrendering, they heard that Philip, his father's friend, had assumed the government, and, by the advice of Lysias, had made peace with the Jews.

He also restored their privileges, but, in violation of the terms of the treaty, destroyed the fortifications of Mount Zion.

143.—Then Judas sent ambassadors to Rome, and made a treaty of offence and defence with the Romans, who gave orders to Demetrius to desist from oppressive measures against their allies the Jews.

144.—The treaty with the Romans proved of little avail to them, for Demetrius sent another large army against the Jews, under Bacchides, and the Jewish army was outnumbered and defeated, and Judas himself was slain.

DATES TO BE REMEMBERED.

B.C. 165. Judas Maccabeus repairs the Temple.

B.C. 164. Death of Antiochus Epiphanes.

B.C. 161. First treaty between the Romans and the Jews, and the death of Judas Maccabeus.

II.—THE JEWS UNDER JONATHAN.

145.—On the death of Judas Maccabeus, Jonathan, the youngest of the five sons of Mattathias, was unanimously chosen by the Jews as their leader.

146.—The supporters and followers of the brave brothers were put to death in great numbers by Bacchides, while Alcimus, as high priest, practised heathen rites in the Temple, and did all that he could to annoy and distress his fellow-countrymen.

147.—At last, he began to pull down the wall which shut in the inner court of the sanctuary, for which he was smitten with palsy by God, and died.

148.—Soon after the death of Judas, Joannan, or John, the eldest son of Mattathias, was taken and killed by the children of Jambri, but his death was speedily avenged by Jonathan and Simon.

149.—Jonathan's next achievement was the defeat of Bacchides on the banks of the Jordan, after which the Syrian general quitted the country, and Judea was free from war for two years.

150.—However, some of the Jews, who were irreligious and discontented with Jonathan's strict rule, persuaded Bacchides to make another attack on him.

151.—Bacchides was again defeated by Jonathan and Simon; and, seeing that it was useless to attempt to crush *men who fought in a good cause*, he made peace with them.

-Then Jonathan, having relieved his country from the persecution of the Syrians, turned his attention to the reorganisation of the Jewish polity.

-Shortly after, Alexander, a son of Antiochus, took Ptolemais, and sought to deprive him of the Syrian throne.

-Both made preparations for war, and sought the support of Jonathan as a useful ally.

-But Jonathan, remembering the sufferings that Antiochus had brought on the Jews, sided with Alexander, with the unanimous consent of the nation.

-Alexander had also proposed to Jonathan that he should become the high priest of the Jews, which he accepted with the consent of the people. There had been no high priest for seven years from the death of Alcimus.

-Alexander met Demetrius in battle, and defeated him, and succeeded to the throne.

-An attempt made by Demetrius the younger, brother of Alexander's rival, to recover the throne was frustrated by Jonathan, who defeated him at Apollonia, governor of Coele-Syria, at Azotus.

foot to secure the crown of Syria for himself, meaning to kill Antiochus when an opportunity offered.

164.—But, fearing the opposition of Jonathan, who had twice defeated the partisans of Demetrius in attempting to recover the throne of Syria for him, Tryphon persuaded him to come to Ptolemais with a small retinue on pretence of making him a present of the city.

165.—As soon as Jonathan entered the town the gates were shut and he was taken prisoner. His followers, about 1,000 in number, were slaughtered to a man.

166.—He then persuaded Simon to send money for the release of Jonathan, and two of his sons as hostages for his future good conduct, but as soon as he had got the boys into his power he put them and their father to death.

167.—He also put Antiochus to death and assumed the crown of Syria.

DATES TO BE REMEMBERED.

B.C. 158. Second defeat of Bacchides by Jonathan.

B.C. 153. Jonathan by the appointment of Alexander becomes the high priest of the Jews.

B.C. 144. Assassination of Jonathan by Tryphon.

CHAPTER IV.

FROM THE EMANCIPATION OF JUDEA BY SIMON TO THE CAPTURE OF JERUSALEM BY POMPEY.

I.—THE GOVERNMENT OF SIMON.

168.—At the death of Jonathan Simon became the high priest and governor of the Jews, and his first act was to fortify and victual the strongholds of Judea.

169.—His next care was to make peace with Demetrius, who declared Judea to be from henceforth a free country and no longer tributary to Syria.

170.—He took Gaza and destroyed the town that the Syrians had held in Jerusalem to that time. He also fortified Jerusalem, and made his son John captain of the Jewish armies.

171.—Under his government the old prosperity of Judea was revived, and the wealth of the land was doubled. The people obeyed the law readily, religion *was maintained* and the temple beautified.

joyed under the
the priesthood and governorship of
ditary in his family, and clearly regarded
sons as princes.

175.—Demetrius Nicator having been
by the King of Persia, his brother Antiochus
assumed the government of Syria, and son
of Simon and the Jews.

176.—But when Simon sent troops to a
Tryphon he refused to receive them, and
attack Simon if he did not pay him tribute.

177.—Simon, however, sent his sons
Hyrcanus against Cendebeus, the general,
and drove him out of Judea.

178.—His son-in-law Ptolemy being
the chief power in Judea into his own hands
to assassinate Simon and his sons Judas
at a banquet at Jericho.

179.—He sought to kill John Hyrcanus
being warned of the death of his father
by his brother-in-law Ptolemy.

182.—He attacked Ptolemy in his stronghold near Jericho, where he retained as prisoners John's mother and his surviving brothers.

183.—These Ptolemy threatened to kill, and John, to save their lives, though his mother desired him to disregard their safety and do his utmost against Ptolemy, forebore to press the siege.

184.—Then Ptolemy put his prisoners to death, and after escaping through the investing force, fled to Antiochus Sidetes and persuaded him to attack Jerusalem.

185.—He reduced the city by famine, and compelled John and the Jews to submit, and for a few years Judea was once more a Syrian dependency.

186.—At the death of Antiochus, who fell in an attempt to deliver his brother Demetrius Nicator from the power of the Parthians, John Hyrcanus seized the opportunity to declare the independence of Judea.

187.—He first secured the friendship and support of the Romans, and then turned his arms against the enemies of Judea on every side.

188.—He conquered the Samaritans and gained possession of the whole of Palestine as far as Phœnicia. He also conquered the Idumeans or Edomites and forced them to adopt the Jewish religion.

189.—Among his other exploits in Samaria which deserve notice was the complete destruction of the temple on Mount Gerizim.

190.—The city of Samaria, however, was not destroyed until 18 years after this event by Aristobulus and Antigonus the sons of John Hyrcanus.

191.—He was the first of the Asmonean dynasty that now rose to kingly power in Judea, and as a palace and fortress for himself and successors, he built the Castle of Baris, close to the temple.

192.—The Jewish people about this time had become divided into two sects, the Pharisees and the Sadducees.

193.—The Pharisees had sprung from the Assideans, a sect who lent an earnest support to the Maccabees from the time of the revolt of Mattathias at Modin.

194.—They not only followed the law of Moses with

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O BE REMEMBERED.

l of the Jews by Antiochus Sidetes.
ntiochus. John Hyrcanus declares
ea.
of the Temple on Mount Gerizim.
l destruction of City of Samaria.
f John Hyrcanus.

REIGN OF ARISTOBULUS I.

us, frequently called Hyrcanus I.,
son Aristobulus I., who took the
med the crown and other emblems

was to imprison his mother and all
itigonus, and he caused his mother
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area, afterwards called Auronitis,
ns. This lay to the north-east of

brief reign by putting his brother
n a false charge of treason, and
and bitterly repenting his crimes
n of his brother.

O BE REMEMBERED.

ristobulus I. Subjugation of Iturea.

OF ALEXANDER JANNÆUS.

annæus secured the throne by
ther to death. He was the third

Ptolemais, now St. Jean d'Acre,
, King of Egypt, came to the aid of
created Alexander with great loss.
however, found an ally in Cleopatra,
, who sought to exclude him from
ce her younger son on the throne.
e was enabled to prevent Ptolemy
g himself master of Palestine, and
lemais he captured Gadara and

196.—Often indeed they had the effect of God's own commands, which led our Saviour to rebuke some of the Pharisees on one occasion, "Ye reject the law of God of no effect through your traditions."

197.—At first, however, it is clear that the Pharisees were intencioned earnest men who were grateful for the grace of spiritual pride to place more dependence on their works than in the saving power of God.

198.—The Sadducees on the contrary would not follow the law according to Moses only, and rejected the traditions so dear to the Pharisees.

199.—Subsequently, however, they were influenced by the false teaching of some of their sect to deny the resurrection of the dead and any state of existence beyond this life.

200.—Thus, living for this world only, they were careless in matters of religion and moral conduct, considering their observances only as a means to escape punishment during man's lifetime.

201.—To return to John Hyrcanus, his reign was long and he was spoken of as King of Judea, was long a powerful ruler, and his reign was marked by the restraint imposed by the law of God.

gns of his successors. From him the Asmonean nasty lasted 70 years.

. DATES TO BE REMEMBERED.

- B.C. 133. Subjugation of the Jews by Antiochus Sidetes.
 B.C. 128. Death of Antiochus. John Hyrcanus declares independence of Judea.
 B.C. 127. Destruction of the Temple on Mount Gerizim.
 B.C. 109. Capture and destruction of City of Samaria.
 B.C. 106. The death of John Hyrcanus.

III.—THE REIGN OF ARISTOBULUS I.

205.—John Hyrcanus, frequently called Hyrcanus I., succeeded by his son Aristobulus I., who took the title of King, and assumed the crown and other emblematic power.

206.—His first act was to imprison his mother and all his brothers except Antigonus, and he caused his mother to be starved to death in prison.

207.—He added Iturea, afterwards called Auranitis, to the Jewish dominions. This lay to the north-east of Judæa.

208.—He ended his brief reign by putting his brother Antigonus to death on a false charge of treason, and died vomiting blood and bitterly repenting his crimes soon after the execution of his brother.

DATE TO BE REMEMBERED.

- B.C. 105. {Death of Aristobulus I. Subjugation of Iturea.

IV.—THE REIGN OF ALEXANDER JANNÆUS.

209.—Alexander Jannæus secured the throne by putting his elder brother to death. He was the third son of Hyrcanus I.

210.—He attacked Ptolemais, now St. Jean d'Acre, and Ptolemy Lathyrus, King of Egypt, came to the aid of the inhabitants, and defeated Alexander with great loss.

211.—Alexander, however, found an ally in Cleopatra, the mother of Ptolemy, who sought to exclude him from the succession and place her younger son on the throne.

212.—By her aid he was enabled to prevent Ptolemy Lathyrus from making himself master of Palestine, and though he lost Ptolemais he captured Gadara and

214.—He avenged this insult by —
of the people of Jerusalem.

215.—Having been defeated in Galilee
the King of Arabia, the Jews rose and
civil war broke out which lasted six years.

216.—The war was ended at last
Bethsura by Alexander, into which
the greater part of his enemies took refuge.

217.—He took 500 of the prisoners
to Jerusalem and crucified them in the Temple.
To add to the agonies of the dying
children were massacred before their parents.

218.—On this the principal part of
disaffected to Alexander left the country
then turned his attention to the conquest
the seaboard of Palestine.

219.—He also completed the conquest
the country eastward of the river Jordan
camp just before the return of the Jews.

220.—On his death-bed he advised
the Pharisees by giving up the Temple.

V.—THE REIGNS OF ALEXANDER AND HYRCANUS II.

223.—The Pharisees made use of their recovered power to punish those who had been concerned in the crucifixion of the 800 prisoners taken at Bethsura, and other advisers and partisans of Alexander Jannæus.

224.—But although Alexandra ostensibly favoured the Pharisees she worked secretly against them by sending persons that were obnoxious to them to garrison the fortresses on the frontiers, and so saving them from their vengeance.

225.—She also caused her younger son Aristobulus, who was no friend to the Pharisees, to ingratiate himself with the army, and the favour with which the soldiers began to regard him was increased by the success of an expedition that was led by him against Damascus.

226.—At her death Alexandra left the kingdom to Hyrcanus II., who was supported by the Pharisees, but before he had reigned three months he was dethroned by Aristobulus and the army.

227.—He was compelled to resign the high priesthood also, which dignity Aristobulus assumed as well as the kingly power.

DATE TO BE REMEMBERED.

B.C. 69. Death of Alexandra. Accession and Dethronement of Hyrcanus II. Accession of Aristobulus II.

VI.—THE REIGN OF ARISTOBULUS II.

228.—The reign of Aristobulus II. was little else than a prolonged contest between his partisans and those of his elder brother for the supremacy.

229.—When Alexander Jannæus had completed the conquest of Idumæa he made Antipas, an Idumæan, noble governor of the country.

230.—Antipater, the son of this man, was brought up at Alexander's court, and after the deposition of Hyrcanus II. openly took the part of the deposed king.

231.—He persuaded him that Aristobulus had a design on his life, and induced him to seek the assistance of Aretas, King of Arabia, in recovering the kingdom.

th Onias, a good and pious man, whose prayers
 time of drought were said to have brought c
 35.—He had been desired to curse Aristo
 followers, and was put to death for prayin
 yers of neither party might be heard.
 36.—After the defeat of Aretas, Aristol
 reanus both appeared before Pompey at De
 ain their several pretensions to the throne.
 37.—It was clear that Pompey, although
 give an immediate decision, was inclined
 reanus, whose party being the weaker was
 oppose his ultimate designs of subjugating
 38.—Accordingly Aristobulus at first pr
 istance, but on the approach of Pompey to
 rendered himself and offered to give up th
 39.—The Jews, however, who supported A
 reated into the Temple, which they defend
 three months, when the Roman troops ma
 the walls and carried it by assault.
 40.—Pompey made a moderate use of h
 took nothing out of the Temple, and order

DATES TO BE REMEMBERED.

B.C. 63. Capture of Jerusalem by Pompey, and restoration of Hyrcanus II. as governor of Judea.

CHAPTER V.

FROM THE CAPTURE OF JERUSALEM BY POMPEY TO THE BIRTH OF OUR SAVIOUR.

I.—JUDEA UNDER HYRCANUS II. AS GOVERNOR.

244.—The prime minister, or chief adviser of Hyrcanus II. after his restoration to power was the Idumean Antipater, who, to further his own ends, had paid assiduous court to Pompey.

245.—While on his way to Rome, Alexander, the eldest son of Aristobulus, had managed to escape, and soon made his way to Judea, where he was joined by great numbers of the Jews.

246.—He was defeated by Mark Antony, then a lieutenant of Gabinius, the proconsul of Syria, and pardoned at the intercession of his mother.

247.—Gabinius, on coming to Jerusalem shortly after, restricted the power of Hyrcanus to the exercise of the high priesthood only, and placed the administration of the civil power in the hands of the Great Sanhedrim, or Jewish senate.

248.—He also constituted five lesser Sanhedrims, or councils of seventy elders, in different parts of the country, which were subordinate to the Great Sanhedrim.†

249.—Aristobulus and his son Antigonus, who had escaped from Rome, made another attempt to recover supreme power in Judea, but were defeated by Gabinius and sent back to Rome in chains.

250.—Antigonus was released at the intercession of his mother, but Alexander headed another insurrection only to be defeated by Gabinius near Mount Tabor.

251.—Crassus succeeded Gabinius in the proconsulship of Syria, and on his way to Parthia plundered the Temple of all its treasure and sacred vessels.

252.—Aristobulus, who had been set free by Julius Cæsar to rouse the Jews to take up arms in his favour against Pompey, was murdered by Pompey's partisans.

the finances of Judea.

56.—His eldest son, Phasaël, was made mandant of Jerusalem, and Herod, his second son, afterwards known in history as Herod the Great, was made governor of Galilee, though only a boy of 17.

57.—After Cæsar's assassination at Rome, Herod was poisoned by Malichus, a Jewish nobleman, who was in high esteem by Hyrcanus.

58.—Malichus was put to death in his stead, who subsequently married Mariamne, the daughter of Hyrcanus, and daughter of his brother Aristobulus II.

59.—On account of this marriage Herod was elevated to the headship of the Asmonean family. His wife had a brother named Aristobulus, and Aristobulus was still alive.

60.—Herod also took measures to secure the friendship of Antony, which afterwards was of great use to him.

61.—When Syria broke into revolt during the reign of Antony in Egypt, Antigonus, aided by

DATES TO BE REMEMBERED.

- B.C. 54. The Temple at Jerusalem plundered by Crassus.
 B.C. 49. Aristobulus II. murdered by friends of Pompey.
 B.C. 42. The marriage of Herod and Mariamne.
 B.C. 40. Invasion of Judea by the Parthians, who restore Antigonus to his father's throne.

II.—ANTIGONUS IN POWER IN JUDEA.

264.—Although Antigonus ruled nominally for three years in Judea, his reign, if it may be called so, was little more than a continuous struggle between himself and Herod for the supreme power.

265.—Herod had been nominated King of Judea by the Roman Senate, and on his return thither hastened to the relief of Massada, which was besieged by Antigonus.

266.—Being unable to enter Judea because he had not a sufficiently large force at his command, he retired with his family into Galilee, and cleared the country of the robbers which infested it.

267.—When the Parthians had been driven out of Syria, the Romans were able to send troops to the aid of Herod, but a space of two years elapsed before the allied troops could lay siege to Jerusalem.

268.—It was captured after a siege of six months. On their entrance the Romans were guilty of much cruelty and spoliation, but at Herod's request left the Temple untouched and unpolluted.

269.—Antigonus was taken, and sent in chains to Mark Antony, at Antioch, where he was put to death.

DATE TO BE REMEMBERED.

- B.C. 37. Siege and capture of Jerusalem by Herod and Sosius. Evacuation of Antigonus.

III.—HEROD THE GREAT.

270.—The first act of Herod as king was to put to death the principal partisans of Antigonus and all the members of the Sanhedrim, except two, who had counselled the Jews not to offer resistance to him and the Roman army.

THE CLASS AND HOME-LESSON BOOK

—The possessions of these men he gave to Ma^{thias}, as payment for the services of the Romans.

—Hyrcanus had now returned from his captivity in Persia, but as he could not discharge the office of high priest, the dignity was conferred by Herod on an Arabian Jew, named Ananel.

—Ananel; however, was deposed to make robolus, the brother of Herod's wife Mariamne.

—This youth, who was only seventeen, was popular with the Jews, as he was the only male representative except Hyrcanus, of the Asmonean princes.

—This had the effect of rendering him obnoxious to Herod, who, having procured his death by drowning, restored Ananel to office.

—In supporting Cleopatra of Egypt to enforce payment of tribute on Malchus, king of Arabia Felix, Herod met with many reverses, and his kingdom was visited by an earthquake, in which 30,000 persons are said to have perished.

—At last, however, he was victorious over his enemies, and, being received into favour by Octavian,

tended the more to alienate the Jews from him, and some conspired against him, but without success.

284.—The palace of Baris he converted into a stronghold, which he called Antonia, and he rebuilt Samaria under the name of Sebaste.

285.—He converted Strato, on the coast, into a magnificent town, to which he gave the name of Cæsarea; but his greatest work was the rebuilding of the Temple, by which he sought to please the Jews.

286.—This great work was commenced in the twentieth year of his reign; and, although it was of enormous dimensions, and unfinished even in our Saviour's time, it was so far completed as to be ready for dedication in less than ten years.

287.—During a famine and pestilence in Judea arising from a long drought, Herod fed thousands of the poorer classes at his own cost, and distributed seed-corn throughout Syria.

288.—He stood high in favour with Augustus Cæsar and the Roman Agrippa, and for his services to Agrippa during a campaign on the Bosphorus, Herod was given much territory eastward of the Sea of Galilee.

289.—But nothing could procure him the favour and affection of the Jewish people, who, on the contrary, feared and hated him.

290.—He was equally unfortunate and unhappy with his family. He married nine wives, and had several children, of whom it is now needful to speak.

291.—By Mariamne, whom he caused to be put to death on a false charge, he had two sons, Alexander and Aristobulus, who were tried and put to death on an equally false charge of conspiracy against their father's life.

292.—From Aristobulus was descended Herod Agrippa II., the "King Agrippa" to whom St. Paul appealed when pleading his cause before Festus.

293.—By his wife Doris he had a son named Antipater, who did, indeed, seek to poison his father, and who, after a long imprisonment, was put to death just five days before his father's death.

... he was buried.

296.—As he lay dying slowly, the East entered Jerusalem, asking, "Wilt thou be King of the Jews? for we have seen thee in the East, and are come to worship him."

297.—Our Saviour had, indeed, been born in the East, and Herod, probably dreading that he was on foot among the Jews to overturn the throne, of the house and lineage of David, gave orders for the massacre of Bethlehem.

298.—This was done to ensure the death of the infant Jesus, all the children under two years of age in Bethlehem and its borders being put to death.

299.—A few days after this atrocious deed, the Great had ceased to exist. The same year witnessed the death of one of the most cruel tyrants that had ever exercised regal authority. The birth of the blessed Saviour of the world.

300.—The Jews imprisoned in the Herod's Temple were liberated by Salome.

CHAPTER VI.

THE LIFE AND DEATH OF OUR BLESSED LORD.**I.—THE SUCCESSORS OF HEROD THE GREAT.**

302.—We have now reached the point at which New Testament History, properly so called, begins, and of which the chief interest centres in two things.

303.—Of these, the first is the life and death of our blessed Lord and Saviour Jesus Christ, and the second the rise and progress of Christianity under his disciples and apostles.

304.—It will be necessary, however, before entering on these important narratives, to give a brief notice of the successors of Herod in the different parts of his kingdom, as frequent references are made to them in the New Testament.

305.—By his wife Malthace, a woman of Samaria, Herod the Great had two sons, Archelaus and Herod Antipas.

306.—To Archelaus he left by will the government of Judea, Samaria, and Idumea. For his cruelties this prince was banished by Augustus to Vienne, in Gaul, now France, after a reign of 11 years.

307.—Herod Antipas had Galilee and Peræa. This was the prince who married Herodias, his brother Philip's wife, and who put to death John the Baptist.

308.—For taking the title of king instead of that of tetrach, he was banished by Caligula to Lyon, after a reign of 43 years.

309.—Philip, Herod's son by the Egyptian Cleopatra, had Ituræa, Gaulonitis, Trachonitis, and Batanea. His wife Herodias, who was the daughter of Herod's son Aristobulus, deserted him for Herod Antipas.

310.—He died after a reign of 36 years, and his government was given to Herod Agrippa I., the grandson of Aristobulus, son of Herod the Great, with the title of King.

311.—To this man the dominions of Herod Antipas were given, when he was banished by Caligula to Lyon.

312.—Two years after, he was made king over the

years of our Saviour's life.

315.—At the death of Herod Agrippa country was placed once more under a Roman. His son Herod Agrippa II. received the principality of Chalcis, in Syria, on the death of his uncle Herod, eldest son of Aristobulus.

316.—From this he was transferred to the tetrachy of Abilene, formerly of the Sanians, was afterwards added.

317.—This prince generally resided at Caesarea, pretended to have a great love and liking for the Jewish law and customs.

318.—He took part with the Romans in the siege of Jerusalem that ended with the capture of Jerusalem and then retiring to Rome with Bernice, his sister as well as his wife, he lived there.

319.—He was the last of the Idumeans, descended from Antipater, the friend of Herod.

DATES TO BE REMEMBERED

315. A. D. Herod Agrippa II. receives the principality of Chalcis.

II.—JOHN THE BAPTIST.

320.—At the fall of Adam God in mercy to our first parents and to us their children promised to send on earth one who should destroy the works of the devil by whom the fall of man was brought about.

321.—To Abraham, Isaac, and Jacob the promise was renewed, and these patriarchs of the early times were bidden to believe that in their seed all the nations of the earth should be blessed.

322.—And as of Abraham God had also promised to make a great nation, the foregoing promise distinctly declared the nationality of him by whom the whole world was to be redeemed from the curse of sin.

323.—Subsequently it was shown that the Redeemer or Messiah should come of the tribe of Judah and of the house and lineage of David, and it was further declared that he should be born of a pure virgin.

324.—In the historical books of the Old Testament, the psalms of David, and the writings of the prophets, there are numberless references to the coming of our Saviour, which it is not possible to point out here.

325.—The prophet Isaiah also declared that he should have a fore-runner who should prepare the way for our Saviour, or by his preaching prepare the Jews for the great mission on which our Saviour was sent on earth.

326.—In the time of Herod the Great it was commonly believed, among the devout Jews, that the coming of the promised Redeemer was at hand. Let us now see how their expectations were fulfilled.

327.—In the days of Herod the Great there lived in Judea an upright God-fearing priest named Zacharias, whose wife Elisabeth was a lineal descendant of the first Jewish high priest Aaron.

328.—Zacharias and his wife were people of great age, and when the angel Gabriel appeared to him in the Temple to announce the birth of his son, whom he should call John, he doubted.

329.—For his unbelief and as a proof of his divine mission, the angel Gabriel declared that Zacharias should

the Highest," as he should "go be Lord to prepare his ways."

332.—The boy grew into manhood deserts till he was warned by the H time for him to set forth on his high

DATES TO BE REMEMI

B.C. 6. Birth of John called the Ba

A.D. 28. John the Baptist begins t

III.—THE BIRTH AND BOYHOOD

333.—Elisabeth, the wife of Zach named Mary who was betrothed to a Nazareth in Galilee called Joseph.

334.—But though Joseph's position ble one, royal blood flowed in his v lineal descendant of David through J the kings of Judah.

335.—To Mary, ere she was a wife was sent, and the messenger of God to found favour with God and shew

340.—When Joseph heard what had happened he was disinclined to take Mary as his wife, but in a dream he was taught by God that his wife's child should save his people from their sins.

341.—And that his birth was the due fulfilment of Isaiah's prophecy, "Behold a virgin shall be with child and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is, God with us."

342.—At this time Augustus Cæsar caused all the Roman Empire to be taxed for the purpose of ascertaining the amount of tribute due from each province.

343.—And Joseph and Mary went from Nazareth in Galilee to Bethlehem in Judea, because he was of the house and lineage of David, and Bethlehem was the city of David and Jesse.

344.—This sudden gathering of Jews to the cities of their ancestors caused the inns to be thronged, and for many who came from distant places there was no room.

345.—It happened so in the case of Joseph and Mary, and they were compelled to find the best shelter they could in the stable of the inn.

346.—And there our Saviour, Jesus Christ, the Redeemer of the world, was born, and cradled in a manger.

347.—Many marvellous occurrences attended his birth which tended to show that the new-born babe was indeed the Messiah for whom the world had waited so long.

348.—Of these one of the most notable was the appearance of an angel to some shepherds watching their flocks by night near Bethlehem.

349.—Dazzled by the glory that shone around the heavenly messenger, and amazed at his sudden and strange appearance, the shepherds were sore afraid.

350.—But the angel reassured them telling them not to fear, for he brought them tidings of great joy, inasmuch as unto them was born that day in the city of David a Saviour, Christ the Lord.

351.—And he told them also to go to Bethlehem, where they should find the babe wrapped in swaddling clothes and lying in a manger.

352.—As soon as the angel had delivered his message

was of subjection.

384.—The eyes of his fellow-men

384.—When the wonderful vision of an
appeared the shepherds went to Bethlehem
after they found the babe, and said all that

385.—By the Jewish law the sin of circum-
cising the Jews was equivalent to the sacr-
ilege, was punished as if the children were ei-
and even a name was given to them as well

386.—Accordingly when Christ was eight
was named Jesus by Joseph and his righteousness
as the angel had named him when he a
mother to announce his birth.

387.—When our Saviour was six wee-
brought to the Temple in Jerusalem to
the Lord.

388.—There Simeon, a devout and an-
not to die till he had seen the Lord's Ch-
the Holy Ghost, recognised the infant
blessed God for the promise thus given.

389.—And Anna, an old prophetess

363.—And having been told by them that Bethlehem was named by the prophets as his birth-place, he told the wise men to go thither, and when they had found the child to bring him word that he might go and worship him also.

364.—Guided by the star, which re-appeared to them as soon as they left Jerusalem, they easily found the young child, and when they had come into the house they fell down and worshipped him.

365.—They also gave him gifts of gold, frankincense, and myrrh, in token of their recognition of him in the threefold capacity of King, Priest, and Prophet.

366.—God, who had led them to the spot where Jesus was, warned them in a dream not to return to Herod, who thirsted for the young child's life, because he viewed his title, King of the Jews, in a literal and not in a spiritual sense.

367.—He also warned Joseph in a dream to take the babe and his mother and flee into Egypt, to escape the vengeance of the bloodthirsty Herod.

368.—Scarcely had they left the little town when Herod, finding that the wise men did not return to him, sent and had all the children found in it of two years old and under, put to death.

369.—In Egypt the little family remained till Herod's death, when Joseph was again told in a dream that Herod was dead and that he and Mary and the child could return in safety to their own country.

370.—But when Joseph heard that Archelaus reigned in Judea he returned to his native town Nazareth and dwelt there. This happened that the prophesy might be fulfilled that his enemies should speak of our Saviour with contempt as a Nazarene.

371.—We are told of but one more incident in the boyhood of our Saviour, and this happened when he was about twelve years of age.

372.—Joseph and his mother Mary were accustomed to go up to Jerusalem every year at the feast of the passover, and this time Jesus had gone up with them.

373.—On their way home they missed him, but thought

376.—His understanding and answers who heard him, and none possibly were n than his father and mother, who had sorrowing.

377.—Still more surprised must they be he said to them, " How is it that ye sought not that I must be about my Father's business?"

378.—They could not understand him, for the allusion to business, to the trade of his father Joseph, who was a carpenter, while he intended of his duty to his Father in heaven.

379.—Then he responded readily to their request that he should come with them, thus setting an example to children of yielding a ready and willing obedience to parents and all that are set in authority over them.

380.—Returning to Nazareth he dwelt with his father and mother, earning his daily bread, it is believed, by his father in his humble calling.

DATES TO BE REMEMBERED.

B.C. 4 The birth of Christ.

384.—He preached in the wilderness of Judea about the river Jordan, in which he baptised all who came to him, the baptism of water being a symbol of the washing away of sin.

385.—Most men thought that he was the Christ, but as all were wondering whether he were indeed the expected Saviour or not, he declared that he was merely the forerunner of the Messiah.

386.—In person he was tall, and in manners simple to austerity. He wore a robe of camel's hair girt round his loins with a leathern girdle, while his fare was the locust beans and wild honey that he could gather in the wilderness.

387.—Though not Elias or Elijah he came in the spirit of that great prophet to begin a reformation among the Jews as he did, and as Elias reproved Ahab for his sins so John did not shrink from reproving Herod Antipas.

388.—One day, while preaching of the coming of one far mightier than himself, who should baptise with the Holy Ghost and with fire, Jesus himself came down to the Jordan and sought to be baptised of John.

389.—The inspired prophet pointed him out to the assembled crowd as the "Lamb of God who taketh away the sins of the world," and refused to baptise him, saying that he had more need to be baptised of Jesus.

390.—But our blessed Saviour besought him to let it be as he desired, and then he baptised him in the Jordan.

391.—As our Saviour left the water, a dove, the emblem of God's Holy Spirit, fluttered down from heaven and lighted on him, and a voice from heaven declared, "This is my beloved Son in whom I am well pleased."

392.—We know but little more of John's ministry beyond this, and little beyond the bare event by which he gained the crown of martyrdom.

393.—Herod Antipas, among other crimes against the laws of God and man, had persuaded Herodias, his brother Philip's wife, to leave her lawful husband and to become his wife.

394.—If Philip had been dead the Jewish law would have permitted this marriage, but as it was it was a direct

Antipas with her an oath, to give her whatever she might wish.
 397.—Prompted by her evil-hearted mother John for his reproof of her marriage with Herod she asked for the head of John the Baptist, as her reward.

398.—So the prophet's head was struck and given to the girl, while his body was left to his disciples.

DATES TO BE REMEMBERED.

A.D. 26. The Ministry of John the Baptist.

A.D. 30. Imprisonment and (A.D. 32) Death of John the Baptist.

V.—THE PUBLIC MINISTRY OF OUR SAVIOUR

399.—We have seen that Our Saviour, thirty years of age, was publicly baptised in the river Jordan, and that testimony from Him to be indeed the Son of God.

400.—His baptism was followed immediately by His temptation in the wilderness for forty days and forty nights.

part of our Saviour, but as soon as John was dead it was needful for him to finish the work John had commenced.

405.—As soon, indeed, as John was cast into prison we know that he went into Galilee preaching the Gospel of the kingdom of God, and calling on all men to repent.

406.—The first great act of his ministry was to summon around him trusted men who should aid him as apostles in his ministration.

407.—Of these the first that were called to the work were Simon Peter and Andrew his brother, and James and John, the sons of Zebedee. All these were poor fishermen.

408.—To these eight more were afterwards added, namely, Philip and Bartholomew; Thomas; Matthew, the tax-gatherer and the author of the Gospel that bears his name; James, the son of Alphaeus, and Jude, his brother; Simon, the Canaanite; and Judas Iscariot.

409.—With these men and occasionally alone, he went from place to place teaching and preaching and working miracles, such as no man could work except God were with him, to convince the people that he was sent from heaven and was in truth the Son of God.

410.—His miracles were chiefly miracles of mercy, such as healing the sick and feeding the hungry, and administering to innocent pleasure, as when he turned the water into wine at Capernaum.

411.—In some cases he even recalled the dead to life, and notably in the case of Lazarus, the brother of Martha and Mary, on whose body the work of corruption had begun before he was raised from the dead.

412.—He encountered bitter and persistent opposition from the Pharisees and Sadducees, scribes and lawyers, and the Herodians or Jews, who supported the power of Rome in Judea.

413.—Of his parables, which he used as a means of impressive teaching, we have many left on record, but of his preaching only one discourse has come down to us, which is known as the "Sermon on the Mount."

414.—This was probably delivered near Capernaum, in which many of his mighty works were done.

here, and overthrew the .

417.—To the Jews, who asked for a proof of his divinity, he replied by telling them that if they raised that temple (meaning the temple of his body) he would raise it up in three days.

418.—During the second passover of his ministry he offended the Jews because he healed a man on the sabbath day, for which they sought to kill him.

419.—It was subsequently to this that the apostles increased to twelve by the addition of the seven mentioned to the four first chosen.

420.—Then these apostles were sent on a mission to preach and heal the sick. It was about this time that John was beheaded by Herod Antipas.

421.—Shortly after the people, wondering at the miracle by which our Saviour made five loaves and two small fishes sufficient for 5000 persons, sought to make him a king by force, and Jesus was obliged to leave them.

422.—After the third passover, and the third year of his public ministry, he

426.—This time he entered the city of David in triumph, sitting on an ass in accomplishment of prophecy, the multitude spreading their garments and branches of palm in the way and shouting, "Hosanna to the Son of David."

427.—And then a second time he entered the Temple, driving out all who bought and sold from its sacred precincts and stopping traffic within its walls.

428.—His popularity with the lower classes caused the priests, Pharisees, Sadducees, scribes, and lawyers, each and all of whom he had rebuked so often in his ministrations, to compass his death.

429.—And they found one of his trusted band of twelve, one of his disciples, ready to betray him for money in the still hours of the night, when he was alone and none of those who—"heard him gladly" were at hand to rise in his defence.

DATES TO BE REMEMBERED.

A.D. 26. Baptism of our Saviour by John the Baptist.

A.D. 30. Commencement of public ministry of our Lord.

A.D. 33. Triumphant entry of Christ into Jerusalem.

VI.—THE PASSION, DEATH, AND RESURRECTION OF OUR SAVIOUR.

430.—Our Saviour's great mission on earth had now approached its termination, and the climax of his guileless life was at hand.

431.—He had spoken openly of his approaching death to his disciples, saying, "Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified."

432.—And in the house of Simon the leper, at Bethany, where a woman had poured costly ointment on his head as he sat at meat, he had declared that she had done it for his burial.

433.—Among his enemies there were frequent consultations how they might rid themselves of one who rebuked them so frequently and so keenly for their self-righteousness and want of true religious principles.

434.—They did not dare, however, to take him openly lest there should be an uproar among the people, and

of unleavened bread, when the passover of him to be killed in the evening, had come.

437.—In an upper chamber of a house at Jerusalem Jesus sat with the twelve, eating the last meal he took with his disciples on earth.

438.—He had washed his disciples' feet as a lesson of the humility which should form one of the characteristics of his followers.

439.—He had distributed bread and wine as emblems of his body about to be sacrificed, and of his blood about to be shed for us all for the remission of sins.

440.—And this he had commanded them to do in remembrance of him, when a cloud came and he thought of the bitter agony he must endure the next few hours, to save from the baleful effects of sin all that had lived and all who were to live in future times till the end of the world should come.

441.—Stung by his consciousness of guilt, and by the discovery that his traitorous design was known, Judas Iscariot had left the little band to meet the betrayer of his master.

445.—And that this thrice repeated denial should be made before the cock crew, that is before the dawn of the day following, which was but a few hours distant.

446.—When the garden of Gethsemane was reached he bade his disciples remain without, with the exception of Peter, James, and John, who went in with him.

447.—But even from these he withdrew a little way to pray alone in the agony and terror that the consciousness of coming dissolution brings on the best and bravest till help comes from above to sustain our trembling footsteps through the dread valley of the shadow of death.

448.—He prayed that the cup might pass from him if it were his Father's will, yet saying, in the words of his model prayer of prayers, "Thy will be done."

449.—Worn and weary with watching and excitement his disciples slept while he prayed in bitter agony.

450.—And as he strove to rouse them with his plaintive appeal, "Rise, let us be going: behold he is at hand that doth betray me," the silence of the garden and darkness of the night were broken by the tramp and torches of an approaching crowd.

451.—These were the emissaries of the chief priests and elders of the people who sought his life, and at their head was Judas.

452.—He had agreed on a kiss as the sign of betrayal, and coming up to Jesus he said, "Hail, master," and kissed him, and then those who followed Judas the traitor, took Jesus prisoner.

453.—An attempt at resistance made by one of the disciples, who struck off the ear of Malchus, one of the servants of Caiaphas, the high priest, with a sword, was checked by Jesus, who healed the wound with a gentle touch of his hand.

454.—Then he declared that all that was happening was done in fulfilment of prophecy, and all the disciples forsook him and fled.

455.—Peter, however, followed him timidly and at a distance, to the palace of the high priest Caiaphas, whither he was led after his capture.

456.—His examination before Caiaphas and those who

tised as blasphemy, he was declared guilty then they subjected him to cruel indignities, his face and striking him, and deriding him with words.

459.—Peter was a witness of all this, and thrice taxed with being one of Jesus' or followers, he denied it as often, accompanied denial with oaths and curses.

460.—Then the cock crew, and Jesus turned sadly but lovingly on Peter, and Peter, with remorse, when he remembered how him he should deny him thrice that night wept bitterly.

461.—Shame and repentance also overtook Judas ere his crime was six hours old, and blood-money that he had received from them for the betrayal of Jesus and went in haste himself.

462.—From Caiaphas Jesus was hurried to the Roman procurator of Judea, the Jews striding

iritual point of view, he sent him back to Pilate "arrayed in a gorgeous robe" and wearing a crown of thorns, which the soldiers had hastily twisted and pressed with brutal force on his forehead.

466.—Pilate, finding that even Herod did not think him worthy of death, offered to chastise him and release him to the Jews, in accordance with a custom which the Roman governors had of releasing some prisoner at the feast of the passover.

467.—But instead of Jesus they called on Pilate to release to them Barabbas, a common thief and a murderer, demanding the crucifixion of our Saviour.

468.—To Pilate it mattered not whether the poor friendless peasant, as he thought him, were put to a cruel death or not, so he carelessly gave orders, though he could find no evil in him, that his enemies might work their will on him.

469. So Barabbas, the robber, was released, and Jesus, the Redeemer, after being scourged, was led away to death on Calvary; one Simon, a Cyrenian, being compelled to bear his cross behind him.

470.—There, in a spot called Golgotha, or the place of skull, they crucified him with two thieves, one on either side of him.

471.—A number of women, among whom were his mother Mary, his mother's sister, and many others from Galilee, including Mary Magdalene, who had come to Jerusalem to the passover, stood wailing and gazing with horror on the terrible spectacle.

472.—But in reply to their tears and weeping Jesus bid them mourn for themselves and their children and not for him, prophesying at his death, the judgment which should fall on Jerusalem not many years after.

473.—While he hung in agony on the cross, to which he was fastened by huge nails driven through his hands and feet, the Roman soldiers cast lots for his clothes.

474.—Noonday had come when day should be at its brightest, but on this Friday, to be for ever held in memory by all, a dense darkness fell on the land and lasted until the ninth hour or three o'clock with us.

...many
long dead left their graves, and went in
appearing unto many.

478.—The Roman centurion, who stood
crucifixion of our Saviour, and many that
were so struck with the earthquake and
they openly confessed the divinity of the d

479.—In the evening his body was bur
of Arimathea, one of his disciples, who la
in a new tomb, hewn in the rock for himse

480.—And over this tomb Pilate place
Roman soldiers, at the request of the Jew
that Jesus had said he should rise again on 1
and who expected that his disciples would rei
and declare that he had risen from the dead

481.—At dawn on the first day of the we
day after the crucifixion, there was an earl
the angel of the Lord rolled back the stone fr
and our Saviour left the tomb a living man

482.—The news of his resurrection from
announced by the angel first to Mary Magdale
the mother of J

presence, to show that it was he himself, a living breathing man, and no phantom.

486.—And after having been seen of them for forty days after his death, and burial, and resurrection, he led them out to Mount Olivet, near Bethany, where he gave them a commission to preach in his name throughout the world.

487.—And then having told them to wait in Jerusalem until they had received the Holy Ghost from on high, he was taken up and a cloud received him out of their sight.

488.—But while they were gazing after him up into heaven, two men, or angels in the guise of men in white apparel, spoke of his return from heaven in the same manner when he shall come again to judge the world at the last day.

489.—This was the closing scene of our Saviour's mission on earth; completed after dwelling with men in the form of a man about thirty-seven years.

DATE TO BE REMEMBERED.

A.D. 33 (April 5). The' Crucifixion and (April 7) the Resurrection of our Saviour Jesus Christ.

CHAPTER VII.

THE EARLY HISTORY OF THE CHRISTIAN CHURCH.

I.—HOW CHRISTIANITY GREW AND THROVE.

490.—The time immediately after the ascension of our Saviour was spent by the disciples in earnest prayer. The number of Christ's followers at this time was about a hundred and twenty.

491.—It was then proposed by Peter that another should be chosen as an apostle in place of Judas Iscariot. Two were appointed, Joseph, called Barsabas, and surnamed Justus, and Matthias.

492.—Of these Matthias was chosen by casting lots, and he was then "numbered with the eleven apostles."

493.—On the day of Pentecost, just ten days after the ascension of our Saviour, the Holy Spirit descended on the apostles, as Christ had promised.

494.—The descent of the Holy Ghost was accompanied

about 3000 souls to the church on 1
197. Soon after this Peter, by f
a lame man at the " Beautiful " ga
through another sermon from Pete
ran together to gaze on the man th
ously cured, 5000 were added to the

198. Peter and John were throw
by the rulers of the Jews, and for
Christ's name. This they boldly re
withstanding their refusal they wer

199. The early Christians had a
the richer converts thus contributi
the poorer ones.

200.—Ananias and his wife Sapp
had joined the Church, sold some
keep back some of the money for the

201. The guilty pair were struck
they had attempted to practise, Pete
they had " not lied unto men but un

202. Many miracles were now w
then, especially by Peter, and the sick
vexed with unclean spirits were broug
parts to be healed.

203. ...

were of God it could not be overthrown, and their opponents might find themselves to be fighting against God.

506.—The number of the believers increased so much and so rapidly that the apostles found themselves unable to attend to the daily wants of the people and to preach also.

507.—So seven men of honest report were chosen and ordained by the apostles as deacons, to distribute the alms of the Church to the widows and poorer believers.

508.—Among these was Stephen, a man of great faith and power, who wrought great wonders and miracles among the people.

509.—Some unbelieving Jews having been worsted by Stephen in a disputation by "the wisdom and the spirit by which he spake," falsely accused him of blasphemy "against Moses and against God."

510.—Disregarding his eloquent apology for his faith in Christ, and enraged at being told that they had betrayed and murdered Christ and were in open rebellion against God and the Holy Ghost, they condemned him to be stoned to death.

511.—And Stephen, having been permitted, at the close of his defence, to see the divine glory of God and the Son of Man standing at the right hand of God through a rift in heaven, went gladly to his doom.

512.—He died with a prayer on his lips for his enemies and destroyers, among whom was a young man named Saul, who afterwards became the apostle Paul.

513.—After the death of Stephen, the first great persecution of the Church took place, conducted chiefly by Saul, of whom it is said that he "made havock of the Church, entering into every house, and haling men and women, committed them to prison."

514.—This persecution, however, only tended to the extension of the gospel, and Philip, one of the seven deacons, went to Samaria and preached there.

515.—Many were converted by his preaching, and among them was Simon Magus, a sorcerer.

516.—Philip had only baptised the converted Samaritans in Christ's name, but when the success of his mission

was sent by the angel of the Lord to between Jerusalem and Gaza.

519.— There he met with an Ethiopian of authority under Candace, the Queen of Ethiopia, who was returning from Jerusalem whither he was to worship, and was reading the writing of the prophet Isaiah.

520.— To this eunuch Philip unfolded the mystery of Christ's coming on earth, and, on his belief in our Saviour, he baptised him. This was the first of the introduction of the faith into Ethiopia.

521.— After this Philip was carried down to Azotus, from which city he travelled to Caesarea, preaching the gospel at every town to which he came.

DATE TO BE REMEMBERED

A.D. 34. The Martyrdom of Stephen and the persecution of the Church under Saul.

II.—THE LIFE AND LABOURS OF ST. PAUL

522.— St. Paul, the great apostle of Christ, was a Jew of high rank, born at Tarsus, a city of Cilicia.

voice, which none heard but himself, said, "Saul, Saul, why persecutest thou me?"

526.—Trembling and astonished Saul replied, "Lord, what wilt thou have me do?" and was told to go to Damascus, where he should receive directions.

527.—When he rose up he was blind, but after a stay of three days in Damascus, which he spent in prayer, his eyesight was restored at God's command by a pious disciple named Ananias.

528.—Ananias was at first unwilling to go to him, knowing on what errand he had come to Damascus, but when God told him that he had ordained Paul to preach the gospel to the Gentiles he went without fear.

529.—Then Paul was baptised by Ananias and received the gift of the Holy Ghost, and preached with boldness at Damascus, proving that Jesus was indeed the Christ.

530.—For three years Paul preached the gospel, it is said, in Arabia, and then returned to Damascus.

531.—The Jews there, hating him for his conversion and abandonment of their cause, sought to kill him as he passed out of the city, but his friends, having notice of the plot against his life, let him down from the walls in a basket, and he escaped safely to Jerusalem.

532.—There the disciples were afraid to receive him, but at the intercession of Barnabas he was permitted to join their ranks, and spent some days with Peter, and James, the brother of our Lord.

533.—His bold preaching at Jerusalem roused the Grecian Jews against him, and they sought to kill him, and having been told by the Lord, while in a trance in the Temple, that his mission was to the Gentiles and not to the Jews, by the advice of the brethren he went to Tarsus.

534.—Paul then quitted Jerusalem and went to preach in Cilicia and Syria, while the Church had rest in Judea, Galilee, and Samaria.

535.—It was the custom of the apostles, the bishops of the early church, to visit the towns in which there were churches or congregations of believers from time to time, and Peter accordingly went through Judea, Galilee, and Samaria.

of beasts, and fowls, and creeping things,
that the law of Moses forbade the Jews to

539.—With this a voice came to the hu-
ing, “Arise, Peter, kill and eat;” to which
“Not so, Lord, for I have never eaten an
common or unclean.”

540.—Then followed the rebuke, “W-
cleansed, that call not thou common.”

541.—While Peter was wondering w-
meant messengers came from Cornelius, a
rion stationed at Cæsarea Philippi.

542.—This pious soldier, who feared
much alms to the people, praying constan-
bidden by an angel in a vision to send for

543.—Peter, on reflection, found that G-
vision to teach him not to despise the Gent-
at once to Cornelius.

544.—And as Peter was preaching the I-
on all that believed, and they were baptis-
mission of the apostles to the Gentiles was

545.—On returning to Jerusalem, Pet-

s, of the tribe of Levi, was sent thither to exhort and strengthen them.

.—Barnabas, conscious of the importance of the work to be done in Antioch, fetched Paul thither from Tarsus, and the two apostles remained teaching and preaching in Antioch a whole year.

.—It was in the city of Antioch that the followers of Christ were first called Christians.

.—Herod Agrippa I. was now reigning at Jerusalem, by the favour of the Romans, and, hating the Jewish Church, killed James, the brother of John, one of the Lord's most favourite disciples, with the sword.

.—The Jews were pleased at this act of tyranny, Herod, seeing this, threw Peter into prison.

.—Peter, however, was rescued by an angel, on which Herod ordered the jailers to be put to death.

.—His cruelty soon met with its reward. Soon after while addressing the people, they shouted "It is the voice of a god and not of a man," and as he gave not heed to the glory, he was smitten with disease and died miserably, being eaten of worms.

.—Paul and Barnabas had by this time returned from Jerusalem to Antioch, and there, by God's command, were separated for a special work, namely, to carry the Gospel into Gentile lands.

5.—They preached the Christian faith in Seleucia, Tarsus, and Salamis, and at Paphos. Elymas the sorcerer, endeavouring to prevent the conversion of the deputy of the country, Sergius Paulus, is struck blind.

6.—From Paphos they went to Perga in Pamphylia, and then to Antioch in Pisidia, where the Jews refuse to listen to them, though the Gentiles heard him gladly.

7.—And as the Jews raised a persecution against Paul and Barnabas, they went to Iconium, and being persecuted there also, went on to Lystra.

8.—At Lystra the people would have offered sacrifice to them, believing them to be the heathen gods Jupiter and Mercury, but were restrained by Paul.

9.—Even here persecution was roused against them by the Jews from Antioch (in Pisidia) and Iconium, and Paphos.

... were opposed by Paul
... was held in assembly
... Paul, Barnabas, and
... were present. In determining
... it was ordered that all
... converts to observe was
... from idols, from fornication, from
... blood."

xx. Paul and Barnabas then pray
... that they had planted, but the
... John, surnamed Mark, who staid
... first journey, but quitted them in
...—So the great apostles parted
... with Mark went into Cyprus, wh
... and went through Syria and Cilicia.

xxi. At Derbe Paul found Timothy,
... but his mother, Eunice, a Jew
... grandmother Lois, had pro
... by Paul at the time of his first
... Having caused him to be circu

magistrates, who ordered them to be beaten and imprisoned.

.—At midnight Paul and Silas prayed and sang hymns, and by an earthquake the doors of their prison were thrown open, and their hands were loosed.

.—The keeper, thinking the prisoners had escaped, had killed himself, but Paul called to him to do himself no harm as they were all there.

.—Trembling, he implored Paul and Silas to tell him what he must do to be saved, and professing his belief in Jesus Christ he was baptised with his whole house.

.—The next day the magistrates, having heard that Paul and Silas were Roman subjects, came and entreated them to leave the city.

.—So from Philippi Paul and Silas went through Amphipolis and Apollonia to Thessalonica, where he found a synagogue of the Jews, where he preached for three Sabbath days.

.—The Jews of Thessalonica, however, treated them with insult and contumely, endeavouring to rouse the people of the city against them, so they went on to Berea.

.—Here the Jews and Greeks too listened to Paul with attention, searching the scriptures to see if his assertions were trustworthy; but after a while Jews came from Thessalonica and roused the people against them.

.—On this Paul was sent by the brethren by sea to Athens, where he waited the coming of Silas and Timothy.

.—While waiting for them he saw an altar inscribed, "to the Unknown God," and showed the Athenians that as declaring to them the very God whom they thus vainly worshipped.

1.—Having converted Dionysius the Areopagite and others by his preaching, he went on to Corinth.

2.—There he met with Aquila and Priscilla, Jews who had been obliged to leave Rome, with all other Jews residing there, by a decree of the Emperor Claudius.

3.—Like every Jew, whether rich or poor, Paul had followed a handicraft trade, and as he was a tent maker by profession, like Aquila and Priscilla, he lived with them and worked at their craft.

donia and Achaia once more, and after visiting Jerusalem to go from that city to Rome.

596.—So he sent Timothy and Erastus into Macedonia to prepare for his visit while he continued at Ephesus.

597.—The Ephesians were earnest worshippers of the heathen goddess Diana; and Demetrius, a silversmith, and his brother craftsmen, fearing that Paul's labours would injure their trade, for they made much money by manufacturing silver shrines for the goddess, raised a tumult against Paul.

598.—The uproar was appeased by the town clerk, without any injury being done to Paul and his friends.

599.—All things being prepared for his journey to Macedonia, Paul quitted Ephesus and went through that country and Achaia, gathering money for the relief of the poor members of the Church at Jerusalem.

600.—From Greece Paul proposed to go direct to Syria to take the money he had collected to Jerusalem, but hearing that the Jews laid wait for him to kill him he determined to return through Macedonia.

601.—After the days of unleavened bread Paul sailed from Philippi and came to Troas, where he remained seven days. With him were Sopater of Berea, the Thessalonians Aristarchus and Secundus, Gaius of Derbe, Timothy, Tychicus, and Trophimus.

602.—St. Luke, also, by whom the gospel bearing his name and the Acts of the Apostles were written, was with him.

603.—While preaching at Troas, he restored to life a young man named Eutychus, who had fallen from a window of a room in the third story, overcome with sleep during Paul's long discourse.

604.—Having passed through several cities of Greece Paul arrived at Miletus, whence he sent to Ephesus to summon the elders of the church to meet him.

605.—And there he exhorted them to a strict performance of their duty, and bid them farewell for the last time, as he should see them no more, the Holy Ghost bearing witness in every city that bonds and trouble awaited him at Jerusalem.

Agabus, and where Agabus again
imprisonment at Jerusalem and that he
into the hands of the Romans.

608.—Nothing daunted, however, Paul
Jerusalem, and there a tumult was raised
Asia, who accused him of profaning the
Greeks within its sacred precincts.

609.—He might have been killed by his
men had it not been for the chief captain
called Antonia, into which the tower of
converted by Herod the Great.

610.—This castle overlooked the Temple
the concourse, the chief captain went with
soldiers, and having rescued Paul, brought
in chains, into the castle.

611.—The chief captain, however, permitted
address the people from the steps leading
but they refused to hear him to the end.

612.—Then the chief captain proposed
by scourging, but refrained when Paul
to be a free-born Roman citizen.

613.—Having been brought by the chief
Ananias, the high priest, and the Jewish
Paul moved the Pharisees.

Paul, and to carry out their design asked that Paul might be brought again before the council.

617.—Timely warning of the plot was given, first to Paul and then to the chief captain, by Paul's nephew, so the chief captain, Claudius Lysias by name, sent him to Cæsarea, to Felix, who was at that time Roman procurator for the province of Judea.

618.—Before Felix Paul was accused by the high priest and others of the council, aided by Tertullus, an orator, of being guilty of sedition.

619.—His accusers were unable to prove the charge, but Felix detained Paul in prison, seeing him frequently because he hoped that Paul would at last purchase his release by a bribe.

620.—After two years Felix went out of office, and "to show the Jews a pleasure left Paul bound."

621.—When his successor Festus came to Jerusalem the high priest and the elders asked him to cause Paul to be brought for trial to Jerusalem, hoping to be able to kill him on the way.

622.—Festus, however, proposed to try him at Cæsarea and did so, but the Jews could prove nothing against him.

623.—So Festus, to please the Jews, asked Paul if he would go to Jerusalem and be judged before him there. On this Paul appealed to Cæsar—the Roman Emperor Nero—for justice, and to Cæsar, Festus, after conferring with the council, determined to send him.

624.—Shortly after this Herod Agrippa II., tetrarch of Perea and Abilene, came with his wife Bernice to Cæsarea to salute Festus, and to him Festus opened the whole matter.

625.—So at a suitable opportunity Paul was permitted to plead his cause in the presence of Herod Agrippa II., who was almost persuaded to become a Christian by Paul's earnest appeal.

626.—He was declared by all to have done nothing worthy of death or bonds, and to have been entitled to be set at liberty had he not appealed to Cæsar.

627.—Having set sail for Italy, Paul and the crew of the vessel in which he sailed suffered shipwreck on

the Roman Christians, at Argiletum Forum
Taverna.

630.—On arriving at Rome he was set
himself with a soldier who kept guard of

631.—His first act was to call the Jews
together and preach to them, but many refused

632.—Then, a prisoner at large, dwell
hired house, he remained in Rome, preach
of Christ for two years. It is at this
Testament History ends.

633.—It was from Rome that St. Paul wrote
to the Philippians, Philemon, the Colossians,
Ephesians.

634.—After remaining in Rome two years
set at liberty, and after writing his Epistles
brews he left Italy to go into Asia.

635.—The last of Paul's acts of which
certain knowledge is his visit to Crete, where
to set things in order and to ordain elders

636.—Subsequently he wrote his Epistle

A.D. 45. Saul's first travels among the Gentiles. His name changed from Saul to Paul at Paphos.

A.D. 52. Things to be observed by the Gentiles ordered by a Synod of the Church at Jerusalem.

A.D. 60. Paul taken at Jerusalem and detained by Felix.

A.D. 62. Paul sent by Festus to Rome. He arrives there in the spring of the following year.

A.D. 65. Paul set at liberty and allowed to leave Rome.

A.D. 67 (about). Martyrdom of St. Peter and St. Paul at Rome.

CHAPTER VIII.

THE CLOSE OF THE HISTORY OF THE JEWS AS A NATION.

I.—CAPTURE OF JERUSALEM AND DISPERSION OF THE JEWS.

637.—The terrible siege and capture of Jerusalem by the Romans predicted by our Saviour was now close at hand.

638.—A quarrel between the Jews and Greeks at Cæsarea led to a massacre of the people of that place and Jerusalem as well, by the Roman soldiers. At that time Gessius Florus was procurator of Judea.

639.—Stung into open rebellion by their wrongs, the Jews rose all over the country and recovered Jerusalem, and Massada, and other fortresses, putting the garrisons that held them to the sword.

640.—Cestius Gallus and Herod Agrippa II., who openly took part with the Romans, marched against the Jews on the discomfiture of Florus, but the forces of Gallus, the governor of Syria, were defeated with great loss.

641.—The chief leaders of the Jews, in the war that they sustained for some months against the Roman troops, were Flavius Josephus, afterwards known for his admirable History of the Jews, and John of Ghiscala.

642.—There was, however, little or no concord among the leaders of the insurgent Jews. Josephus was conquered by Vespasian in Galilee. Vespasian was elevated to the imperial throne of Rome while in Palestine, and returning to his capital left his son to carry on the war.

643.—Although there was much dissension among

by sword and famine,
taken prisoners. The spirit of the Jews
utterly broken by the catastrophe for a

646.—Numbers of the Jews quitted
blished themselves in Cyprus, Cyrene,
which parts, in the reign of Trajan, they
more into a rebellion, massacring upw
Greeks and Romans.

647.—The rebellion was put down with
by Trajan, and it is computed that 600
killed in Egypt and Cyrene.

648.—The last attempt of the Jews to
own country was the rebellion in the reign
under Akiba and Bar-Cochebas, or the "S"
who occupied Jerusalem and assumed the

649.—The revolt was ultimately put down
Severus, and in it more than 580,000 Jews
have perished by sword, fire, and famine, and
were sold into slavery.

650.—Hadrian then established a Roman
Jerusalem which was rebuilt --

QUESTIONS FOR EXAMINATION.

CHAPTER I.—JUDEA UNDER THE PERSIAN EMPIRE.

I. Who re-established the Jews in Judea after the captivity?—Who aided him?—What shews the effect that the captivity had had on the Jews?—What did this render necessary?—What were the Synagogues?—When were they open?—Who were the elders?—What was the last act of Nehemiah?—To what did this ultimately lead?—Who, and what was Manasseh?—What effect had the building of this temple on the Samaritans and the Jews?

II. In what had the efforts of Nehemiah been successful?—In what position was Judea?—How was the civil authority administered?—What rank did Nehemiah hold?—Who were afterwards supreme in Judea?—What shews that the high priests were subject to the governors of Syria?—What led to the death of Joshua?—What did Bagozes do on this?—Who had ordered the Jews to come to his assistance, and at what place?—What happened when Alexander approached Jerusalem?—Why did Jaddua do this?—How did Alexander treat the Jews, and why?—What did Jaddua shew him?—What promises did he make to the Jews?—Whither did he then march, and with what results?—Under what empire did Judea then pass?—To whose share did it subsequently fall?—What countries had this king and what was his capital?

CHAPTER II.—THE SUCCESSORS OF ALEXANDER.

I. What should we remember about the Macedonian empire?—How was it divided at Alexander's death?—What periods should be considered in Jewish history during the continuance of the Macedonian Empire?—How did Ptolemy Soter take Jerusalem?—How did he treat the Jews?—How did he promote emigration among them?—How were the Jews healed in Syria?—Who was high priest at this time?—What is he said to have done?—What was the great act of the reign of Ptolemy Philadelphus?—What is the Septuagint?—What happened to the Jews in the reign of Ptolemy Euergetes?—What under Ptolemy Philopator?—What did this king seek to do, and how was he punished?—How did he seek revenge on the Jews?—What was the result?—To whom did the Jews turn at his death?

II. For what was Antiochus the Great eminent?—How did he treat the Jews?—Between whom did a quarrel break out in the reign of Seleucus Philopator?—Who were these men?—What did Simon do to revenge himself on Onias?—What order did Apollonius give, and why?—Relate the story of Heliodorus?—Who was Jason?—What did he do?—How was he repaid for his evil deeds?—Who was Menelaus, and what did he do?—How did he treat Onias, and why?—What did Antiochus order Menelaus to do?—Who was Lysimachus?—What was his fate?—Who seized on Jerusalem?—What followed?—What was the end of Jason?—Of what most wicked acts was Antiochus guilty?—What did he do in Samaria?

III. Who was Mattathias?—Name his sons?—What happened at Modin?—Whither did Mattathias and his sons go?—Who joined them?—What did they do?—What were the orders of Mattathias on his death-bed?—Why were Judas and his followers called Maccabees?—What other name was given to the sons of Mattathias, and why?

CHAPTER III.—THE WARS OF THE MACCABEES.

I. How was Judas regarded by the Jews?—Describe his first successes?—What did Antiochus do on this?—Where did Lysias encamp?—What happened?—What course was Lysias obliged to adopt?—What further attack was made on Judas?—What use did Judas make of his victory?—What great annoyance remained to the Jews?—How did Judas try to counteract this?—What nations afterwards attacked him, and with what results?—What was next done by Judas and Simon?

connect between Jonathan and Bacchides?—What did he do?—Who sought Jonathan's support?—With whom did he take high office?—Who at last gained Syria, and by what means?—How did Jonathan help him requite his kindness?—Whom did Jonathan then support now seeking the crown of Syria?—Why did he fear Jonathan?—How did he then treat Jonathan?

CHAPTER IV.—FROM THE EMANCIPATION OF JUDEA TO THE CAPTURE OF JERUSALEM BY POMPEY

I. Who succeeded Jonathan?—What was his first action?—What was the condition of Judea under him?—What haven did he make?—Who entered into alliance with him?—What declaration was made by the people?—Who assumed the crown of Syria and what did he do?—How did he treat Simon?—What was the result?—What was the fate of Simon?—Who succeeded him?

II. What was the first act of the new high priest?—What did he threaten to do?—What effect had this on Hyrcanus?—What led to the renewal of the independence of Judea?—How did Hyrcanus secure it?—Relate his chief exploits?—Whom was Samaria destroyed?—Of what was Hyrcanus's fortress did he build?—Into what sects were the Jews divided?—Give an account of the peculiar views of each sect?—How was Hyrcanus regarded?—What led him to break with the Romans?—What did this pave the way for?

III. By whom was Hyrcanus I. succeeded?—How did he treat his mother and brothers?—What was his end?

IV. Who next came to the throne?—What place did he give to the inhabitants?—What saved his kingdom from the Pharisees?—How did they insult him?—How did he revenge himself?—What led to civil war?—How was the king treated?—What were his prisoners?—What were his advisers?—What did he give his wife on his death-bed?—What

to rise?—By whom was he defeated?—How was the power of Hyrcanus restricted?—What new tribunals were constituted?—What next happened to Aristobulus and his sons?—What did Crassus do?—What became of Aristobulus and Alexander?—What did Antipater do?—How was he rewarded?—In what important posts were his sons placed?—What was the end of Antipater?—What became of Malichus?—Whom did Herod marry?—To what did he then aspire?—Whose favour did he secure?—Who attempted to regain power in Jerusalem?—What did Herod do?—How were Phasaël and Hyrcanus treated?

II. What was the reign of Antigonus?—Who had been nominated king of Judea?—How did he employ himself?—When did he get into Jerusalem?—What became of Antigonus?

III. What was Herod's first step?—How did he pay the Romans for aiding him?—Who now became high priest, and why?—Why was he deposed?—What was the fate of the new high priest?—What disasters befel Herod and his kingdom?—Who increased his dominions?—What was the extent of them?—How did he treat his wife Mariamne?—What did he do to Hyrcanus?—What customs did he introduce?—Name some of his great public works.—What was the chief of all of them?—How did Herod show kindness to his people?—Who added to his territories, and why?—How did the Jews like him?—How many wives had he?—Who were Mariamne's children?—Who was descended from Aristobulus?—What became of his son Antipater?—What cruel order did he give towards the close of his life?—Was it executed?—Who came to him as he lay dying?—Why did they come?—What order did Herod then give?—Why was there a double cause for joy at Herod's death?

CHAPTER VI.—THE LIFE AND DEATH OF OUR BLESSED LORD.

I. What point of history has now been reached?—In what does the chief interest now centre?—What is it first needful to do before entering on these narratives?—Who were Archelaus and Herod Antipas?—Give some account of each?—Who was Philip?—Who inherited his territory?—What other territories did he get?—How had Judea been governed?—Who was the most notable of these?—What happened after the death of Herod Agrippa I.?—Give some account of Herod Agrippa II.

II. What did God promise at the fall of Adam?—To whom were the promises renewed?—How was the nationality of our Saviour declared?—What was further shown respecting him?—In what writings are innumerable references made to him?—What did Isaiah say of him?—What was commonly believed in Herod's time?—Who were then living in Judea?—What announcement was made to the priest and what sign of its fulfilment was given?—What did his father say of John?—How was John's boyhood passed?

III. Who were Mary and Joseph?—What announcement was made to Mary?—What did the angel say?—How did Elizabeth receive Mary?—Of what prophecy was our Saviour's birth the fulfilment?—What order did Augustus Cæsar give at this time?—Whither did Joseph and Mary go?—Why did they go there?—Where were they obliged to take shelter?—What happened there?—What was said to the shepherds?—What did the multitude of angels declare?—How was this literally verified?—What did the shepherds do?—What name was given to our Saviour, and at what ceremony?—When was he brought to the Temple, and for what purpose?—What happened at his presentation?—Who visited him on his return to Bethlehem?—To whom had they first been brought?—What did Herod tell them to do?—What did they present to Christ, and why?—What divine warning was given to the wise men and to Joseph?—What cruel order was then given by Herod, and why?—Where did Joseph take Mary and Jesus?—How long did they stay there?—Where did they finally settle?—Why was this done?—Relate at length the on-

V. How old was our Saviour at his baptism?—Saviour go after his baptism?—Give an account of—When did our Saviour enter actively on his ministry?—go when John was imprisoned?—What was his first gathering of the twelve disciples.—What did our Saviour now do?—were his miracles?—What did he even do in some case to encounter?—What mode of teaching did he adopt?—Sermon on the Mount preached?—How long did his ministry last?—What did he do at the first passover of his ministry?—to the Jews who questioned his authority?—What was the second passover?—On what mission were the twelve sent?—What happened about this time?—What led the people to try to take him by force?—What was the chief event in the third year of his ministry?—By whom was it witnessed?—What events next followed?—What was now approaching?—How did our Saviour enter Jerusalem?—What did he do in the Temple?—What effect had his popularity?—etc.?—How did they secure his betrayal?

VI. What was now approaching?—Had our Saviour foreseen this?—How did he say that preparations had been made for him?—What were his enemies now doing?—Who came to them and what did they say?—What time had now arrived?—Where did Jesus eat the last Passover?—What lesson had he first given them?—What had he said?—What command had he given?—Who quitted them now, and who remained?—What did Jesus and his disciples go to?—What did he speak about?—What did Peter and the disciples declare?—What reply did Peter give?—What did our Saviour do in the garden of Gethsemane?—What were his disciples about?—Who then came to the garden?—What were the events attending the taking of our Lord.—Before

Spirit attended?—What were the immediate results?—How many were then added to the church?—What miracle was wrought by Peter?—What happened to Peter and John?—What was the condition of the early Christians?—Relate the story of Ananias and Sapphira.—What was now constantly done by the apostles?—What did the high priest do, and why?—Why were the apostles dismissed?—What was done in consequence of the great increase in the church?—Who was among the deacons?—What led to Stephen's trial?—Relate the closing scene of his life.—Who was present at his death?—What happened after his death?—What did this tend to?—Where did Philip go to preach?—Who followed to confirm his work?—What was the sin of Simon?—Whither was Philip ordered to go?—What happened there?—Whither was Philip subsequently carried?

II. Who was St. Paul?—Why did he persecute Christ's followers?—On what mission was he sent?—What happened to him on the way?—What orders were given to him?—By whom was he healed and baptised?—Where did he first preach?—How did he escape from Damascus?—How was he received at Jerusalem?—What was the effect of his preaching?—Whither was he then sent?—What was the early custom of the apostles?—What did Peter do at Lydda and Joppa?—What vision had he at Joppa?—What did this vision mean?—What immediately followed?—What did Peter do?—What happened?—What occurred when Peter returned to Jerusalem?—What progress had the gospel now made?—Who was sent to Antioch, and why?—Whom did Barnabas fetch thither?—What were the disciples first called in Antioch?—Who was now reigning at Jerusalem?—What did he do to James and Peter?—How was Peter released?—What was the end of Herod?—What mission was then entrusted to Saul and Barnabas?—Where did they go to preach?—What happened at Paphos?—Antioch in Pisidia?—Lystra?—How did they return to Antioch?—What was declared by the Judaising Christians?—How was this point settled?—What gave rise to a quarrel between Paul and Barnabas?—Whither did each go, and by whom were they accompanied?—Whom did Paul meet at Derbe?—What happened to Paul at Troas?—What was done by him at Philippi?—What consequences ensued?—What happened in the prison?—Whither did Paul next go?—What befel him in Thessalonica and Berea?—Whither did he go next?—What happened there?—With whom did he meet at Corinth?—Why had they left Rome?—What did Paul do for his living?—How long did Paul stay at Corinth?—What happened in Gallio's time?—Whither did Paul go from Corinth?—Who was Apollos?—From whom did he receive instruction?—What happened after Paul's return to Ephesus?—What was the effect of his preaching in the city of Ephesus?—What happened just before he left Ephesus?—On what errand did Paul go to Macedonia and Achaia?—What did Paul then propose to do?—What prevented him?—Who accompanied him on his journey?—What happened at Troas?—What at Miletus?—How did Paul reach Tyre?—With whom did he stay at Cæsarea?—What did Agabus say there of him?—Who excited a tumult against Paul at Jerusalem?—Who rescued him?—How did Paul escape scourging?—Before whom was he brought?—How did he cause dissension in the council?—What information did our Saviour give Paul, and how?—What plot was formed against him?—How was it frustrated?—How did Felix treat Paul?—What did Paul say when tried before Festus?—Before whom did Festus re-open the matter?—What was the decision of those who heard Paul?—What happened to him on his way to Italy?—What did he do in Melita?—Who met him on his way to Rome?—What was Paul's first act in Rome?—How long did he remain a prisoner there, and under what conditions?—What epistles did he write from Rome?—Relate his subsequent career and his last acts.—Where did he suffer martyrdom?—Who suffered at the same time?

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